

The Review.

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No. 33.

THE QUESTION OF A CATHOLIC DAILY.



UNDER the title "That Catholic Daily," the *Church Progress* of this city printed in its No. 10 an editorial article to which time and space have hitherto prevented us from devoting the consideration which for several reasons it deserves. We now purpose to take it up sentence by sentence.

1. "There are few subjects," begins our contemporary, "on which more time and space have been wasted than that of a Catholic daily."

To waste means to squander, to throw away uselessly. Now, is space devoted by Catholic periodicals to the subject of a Catholic daily newspaper wasted? We are very decidedly of opinion that it is not. For, in the first place, the subject is a good one and worthy of attention and consideration, and, secondly, it would remain so even were the discussion purely academic, without reasonable prospect of practical results.

2. "With some of our contemporaries it has become a hobby, and with others a good text to sermonize about, in the absence of any text whatever."

We are not aware that the subject of a Catholic daily has "become a hobby" with any one of our Catholic editors; if it has, surely no one could denounce it as a vicious or disreputable hobby. And for him who desires to "sermonize," it is as good a theme as a thousand others,—one fraught with as many useful and practical lessons, both positive and negative.

3. "In the one case it is a dream, and in the other a space killer." *Quod esset demonstrandum* in the first case; and in the second, the progress and the prospects of Catholic journalism, in any one of its various aspects, is a better space-killer than many of those employed by even such worthy Catholic newspapers as the *Church Progress*.

4. "So far the results of the discussion are neither good, bad nor even indifferent."

Not to speak of the grammar of this sentence, it is philosophically unsound. Every human action, even the "wasting" of space on the subject of a Catholic daily in weekly newspapers, must be ethically either good, bad or indifferent.

5. "The proposition has been advanced to the point where all that is required to insure the success of the venture is the subscription of the stock and a guaranteed support. That is, if the opinions of the enthusiasts be accepted."

Why should they not be accepted?

6. "As it is a cold business problem, however, it must be so handled."

The proposition to found a Catholic daily newspaper is not solely "a cold business problem"; it has a number of other important and ideal aspects which are worthy of the consideration of every Catholic writer. But for the sake of the argument, we shall for the present take up this aspect only. We beg to ask: If there is question of founding a newspaper, and the promoters make an effort to obtain stock subscriptions and guaranteed (financial) support, must we not say that they are handling a business problem in a business-like manner?

7. "It is no argument that similar publications (the *Progress* refers evidently to Catholic daily newspapers) "have succeeded in other countries."

It may not be an argument in the strict logical sense, but it is a sort of analogy. If Catholics in other countries can establish and support daily newspapers of their own, why should not we be able to do the same? assuming—which no one will dare to deny—that we have the literary talent and the financial resources.

8. "Its chances for life" (we presume the *Church Progress* here means *one* Catholic daily) "must be measured by conditions here."

Which is quite obvious.

9. "This is a point which many seem to overlook, and yet it is a vital point."

We venture to submit that the whole discussion so far has turned chiefly about this very point.

10. "Let us suppose that a large capital has been gathered for the purpose and that sanguine guarantees of support have been pledged."

That is a good supposition to begin with, though we may remark that the size of the necessary capital is a point in dispute. As for the "guarantees," what could they consist in unless it be promises of subscription and advertising patronage, or perhaps an offer by the one or other enthusiast to contribute a certain

specified sum annually for a number of years, beyond the price of subscription. Such guarantees will have to be good guarantees if they are to deserve the name at all; in how far forth they could be "sanguine," we are at a loss to understand.

11. "Let us further suppose that the best obtainable corps of practical Catholic journalists in every department has been secured."

It undoubtedly could be obtained with even a moderate starting capital.

12. "Have the difficulties been surmounted?"

To a certain extent and *ab initio*, they have.

13. "But let us see."

We shall see what we shall see. Our eyes at any rate are wide open.

14. "A Catholic daily presupposes a journal which shall contain correct and reliable Catholic news."

The *Progress* no doubt means to say that a Catholic daily ought to contain none but correct and reliable Catholic news. It certainly ought; and the better class of European Catholic dailies does contain correct and reliable Catholic news.

15. "Therefore, a serious problem at once presents itself."

A problem which has been satisfactorily solved in Germany, for example, and which could undoubtedly be solved here.

16. "How is such news to be obtained?"

In the same manner in which all other news is obtained: if necessary by wire, else by mail.

17. "Not through the common channel, the Associated Press, for that is too costly and wholly unreliable."

The *Progress* suddenly, without warning, switches off the main track and narrows down the discussion to telegraphic despatches. Now, first, the Associated Press is not the only channel of press despatches, nor is it "wholly unreliable," even if we concede that its service, which now costs about \$150 per week, would be beyond the means of a nascent Catholic daily. A sharp and experienced editor, who has learned to separate the chaff from the wheat, could make good use of this service by "killing" fake despatches and critically sifting the rest.

18. "Shall it be" (i. e., shall such correct and reliable Catholic news be obtained) "by trustworthy Catholic representatives in our large cities?"

That would be one way to get important special despatches.

19. "If so, would not the telegraph tolls be a killing burden and the news from smaller communities wholly neglected?"

How much really important Catholic news is there in any one of our large cities that could not be telegraphed by a special con-

tributor at press rates without constituting "a killing burden"? And how much of it is there that would be stale and unprofitable if sent on by mail and published a few days later? It is better that good Catholic news of general interest be published a few days late than not at all. Our secular dailies do not publish much of it at all. Does not the *raison d'être* of nearly all our Catholic weekly newspapers, including the esteemed *Church Progress*, lie largely in this that they print the Catholic news whenever and as soon as they can get it? And so far as the "smaller communities" are concerned, a Catholic daily newspaper, published, e. g., in St. Louis, would have only a limited number of smaller communities within its *rayon*, and the Catholic events that occur there, if worthy of notice at all in the metropolitan daily, could as a general rule be reported by mail; in special cases the pastor or teacher or some prominent parishioner might doubtless be gotten to wire a few lines.

20. "How long would the large capital and the sanguine guarantees hold out against these" (the telegraph tolls) "and the cable charges from foreign countries"?

The telegraph tolls for Catholic news would not need to be so very large, as we have shown. For a general news service, of course, some arrangement would have to be made. A Catholic afternoon daily could obtain a fairly comprehensive and reliable news service from the Publishers' Press Association of Chicago and New York, for about seventy dollars per week, which would not be excessive, and it could supplement this service by a judicious use of the special despatches of the large metropolitan morning dailies, the substance of whose news, once published, becomes public property.

21. "These are matters which every practical newspaper man will admit are of vital importance to the proposition under consideration."

The *Church Progress* has really raised only one difficulty: how to obtain fresh and accurate *Catholic* news. That question is of vital importance, to be sure, but not at all difficult of solution.

22. "It is to be feared, however, that too little weight has been given them by our enthusiastic advocates of the project."

This fear is absolutely groundless. The difficulty in question has been discussed time and again in THE REVIEW, not to mention other periodicals; nor has its weight been in any wise underestimated.

23. "Nor have we summarized all the difficulties."

Which the *Progress* should have done, as THE REVIEW has repeatedly done in the past; for so important a subject ought to be treated adequately if at all.

24. "Many of these have been set forth by others."

Yes, by THE REVIEW, for instance. We shall take the trouble to summarize them once again farther down in this article.

25. "We present these because we have not seen them heretofore presented."

It is only one, and that a minor difficulty, which the *Church Progress* has here presented, and far from being a new one, we must say that we have not only repeatedly animadverted to it ourselves, but have more than once seen it discussed in other Catholic journals.

26. "Until they are disposed of and settled to the satisfaction of those who might have the funds to invest, all hope of a Catholic daily is in vain."

We think we have "disposed of and settled" them satisfactorily. We are willing to go into the subject more deeply if required.

27. "There are men, no doubt, ready to risk their money in such an enterprise, but they will certainly demand some assurance of a probable return."

What we need is men who will go into such an enterprise primarily with the purpose of doing a good work, as J. P. Bachem and so many others went into the business of publishing Catholic dailies in Germany during the Culturkampf. But there can be no doubt, under existing conditions, that if the thing is started right, there is a reasonable "assurance of a probable return." Of course, like in all business enterprises, there will also be a certain risk.

28. "If this can not be given, it is needless to anticipate their financial cooperation."

Is devotion to the Catholic cause and to truth, justice, and morality really at such a low ebb in this "Christian country" that a Catholic daily newspaper could not be established except on condition that it offered its proprietors "some assurance of probable return" in a material way? Can it be true then that we have no "Catholic Carnegies," large or small? There is a gentleman right here in St. Louis who, though he is a man of but moderate means, has offered the editor of THE REVIEW one thousand dollars as a free gift if he would start a Catholic English daily. Could not a few dozen more of the same generous disposition be found?

29. "Likewise is all further discussion of no consequence to practical results."

"Agitate! Agitate!" was the immortal O'Connell's watchword. Even if the *Church Progress'* gloomy and material view of the subject were the correct and Catholic view, there would be no reason why in this land of unbounded possibilities minor obstacles could

not by systematic agitation be removed. But it is *not* the correct view. It is a onesided and altogether unworthy view for a Catholic journal to take of an ideal and highly important subject.

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To sum up : In our opinion a Catholic English daily newspaper is feasible under these conditions :

I. It would have to be undertaken in a large city with a sufficiently numerous Catholic population within its limits and a radius of, say, two hundred miles, to enable a daily newspaper to become self-supporting.

II. It would have to have the unstinted and steady support of the ordinary of the diocese, who should consider and proclaim it his particular organ and favor it not only with his official circulars and reports of important acts, but also with sound inspiration in important religious or semi-religious questions. We make bold to add that such a bishop in learning and character would have to be somewhat above the present average of the American hierarchy.

III. It would require a scholarly, experienced, and self-sacrificing editor, a man endowed with an extraordinary degree of prudence and patience and an almost heroic measure of self-sacrifice and abnegation.

IV. It would require a small plant and a moderate capital to begin with and the support especially of the clergy.

V. Its general character and tendency is clearly delineated in the decrees of the Third Plenary Council of Baltimore, where we read (No. 227) :

"Valde optandum est ut in quadam ex urbibus majoribus habeatur folium diuturnum, quod opibus, auctoritate scriptorumque ingenio et pondere folia profana adaequet. Necesse non est, ut Catholicum nomen praeseferat. Sufficit ut, praeter facta recentia et ea omnia quae in ceteris foliis avidè expetuntur, religionem Catholicam, ubi propitia occasio se praebet, defendat ab hostium incursionibus et mendaciis, ejusque doctrinam exponat, praeterea totum id, quod scandalosum et lubricum est, sedulo a legentium oculis arceat."

That is to say, (*a*) a Catholic daily ought to be as ably conducted (though, we beg to observe, it need not, especially in the beginning, necessarily be conducted with as great a capital or upon as large a scale) as the average secular daily ; (*b*.) it need not bear a distinctively Catholic name ; (*c*.) it should report all the legitimate news and contain such other intelligence as the people usually look for in a daily newspaper ; (*d*.) it should explain and defend the Catholic religion whenever a fit opportunity offers, i. e., it should present, and comment upon, the news of the day from

the Catholic view-point; and (c.) it should carefully exclude from its columns everything scandalous or morally offensive.

VI. The question of capital we consider secondary. The capital will be supplied if the right men take up the matter. Without ever having made any practical proposals in this direction, simply on the strength of an occasional public discussion of the subject, the humble scribe of THE REVIEW has received many promises of subscription and support from persons who, he is confident, would fully redeem them if called upon.

Besides, it would not in our opinion require such an immense sum to establish a Catholic daily. And eight-page issue with well selected and carefully sifted contents would fill the bill. Quality not quantity should be the motto. Gradually, as the receipts increased, the paper could be enlarged if necessary. The news of the day—the real news—can be easily condensed within reasonable limits, and we believe a considerable number of our people would prefer a clean-cut, well-edited and neatly disposed digest of the day's happenings to the *rudis indigestaque moles* of sense and nonsense—mostly nonsense—offered by the average secular daily and scattered without order or system over a dozen or more pages.

The vital point is to educate the Catholic people, who have been for years corrupted by our scandal-monging sensational dailies, up to the higher and cleaner standard of a truly Catholic journal. This would be mainly the difficult task of the clergy, under the leadership of a zealous and enthusiastic bishop.

This statement of one who is not without some experience in matters pertaining to the daily press, by no means exhausts the subject; but we honestly believe it is a correct statement and misses no essential point.

ARTHUR PREUSS.

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SOME SYMBOLS OF AMERICAN FREEMASONRY.

The emblem of the Royal Arch is held to be a sacred sign and is called the "triple tau." Mackey's Ritualist, p. 347, will tell us about it: "The tau was also familiarly known to the Hebrews and is thus alluded to in the vision of Ezechiel (ix, 4): 'Go through the midst of the city and set a tau upon the forehead of the men that sigh and that cry for all the abominations that be done in the midst thereof.' And this mark or tau was intended to distinguish those upon whom it was placed as persons to be saved on account of their sorrow for sin, from those who as idolaters were to be slain. The tau was therefore a symbol of those who were consecrated or set apart for a holy purpose. The triple tau may with the same symbolic allusion be

supposed to be used in the Royal Arch degree, as designating and separating those who have been taught the true name of God from those who are ignorant of that august mystery."

Were members of the Royal Arch deep students of Holy Scripture they would draw little consolation from the study of Ezechiel. Let up copy what the prophet tells us of the practices which had crept in among his people and which the God of Israel abominated, and we shall be better able to judge how far the tau of Ezechiel was from the triple tau of Masonry.

"And he brought me to the door of the court," says the holy seer (VIII, 7), "and I saw and beheld a hole in the wall. And he said to me : Son of man, dig in the wall. And when I had digged in the wall, behold a door. And he said to me : Go in and see the wicked abominations which they commit here. And I went in and saw and beheld every form of creeping things and of living creatures, the abomination, and all the idols of the house of Israel, were painted on the wall all round about. And seventy men of the ancients of the house of Israel, and Jezonias the son of Saaphan stood in the midst of them, that stood before the pictures : and every one had a censer in his hand : and a cloud of smoke went up from the incense. And he said to me : Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber : for they say : the Lord seeth us not, the Lord hath forsaken the earth. And he said to me : If thou turn thee again, thou shalt see greater abominations which these commit. And he brought me in by the door of the gate of the Lord's house, which looked to the north ; and behold women sat there mourning for Adonis. And he said to me : Surely thou hast seen, O son of man : but turn thee again and thou shalt see greater abominations than these. And he brought me into the inner court of the house of the Lord : And behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men having their backs towards the temple of the Lord, and their faces towards the east, and they adored towards the rising of the sun. And he said to me : Surely thou hast seen, O son of man : is this a light thing to the house of Juda, that they should commit these abominations which they have committed here : because they have filled the land with iniquity and have turned to provoke me to anger ? And behold they put a branch to their nose."

The wall of secrecy that the prophet had to dig through ; the secret labor of the Lodge ; the worship of Adonis ; the adoration towards the East ; the branch so important in Masonry : whom, let Masons tell me, do these fit ? And when we remember that our Ritualist tells us, on page 371, that "the serpent has always

been considered by Masonic writers as a legitimate symbol of Freemasonry," we find even the creeping things of the prophet verified in the craft. These were the ones on whose brow the sign of the prophet was not to be placed; their practices were abominations in the sight of the Lord; and so are the practices of their modern imitators whose pagan triple tau bears no relation to the former save in a material similarity of name.

Let us therefore pass on to another Masonic symbol—the "leprous hand of Moses." Our Ritualist treats the matter on page 378.

"Here again," it says, "in the hand becoming leprous and being then restored to soundness, we have a reference to the loss and recovery of the word; the word itself being but a symbol of divine truth, the search for which constitutes the whole science of Freemasonry, and the symbolism of which pervades the whole system of initiation from the first to the last degree."

"The name of God must be taken in Freemasonry as the symbol of truth, and then the search for it will be nothing but the search after truth, which is the true end and aim of the Masonic science of symbolism" (p. 392).

"And here we may incidentally observe that the same analogy that exists in the Master's degree to the ancient mysteries, is also to be found in the Royal Arch. The Masonic scholar who is familiar with the construction of these mysteries of the pagan priests and philosophers, is well aware that they inculcate by symbolic and allegoric instruction, the great lesson of the resurrection of the body and the immortality of the soul. . . . The same religious instruction is taught in the Master's degree. The evidence of the fact it is not necessary for us here to demonstrate. It will be at once apparent to every Mason who is sufficiently acquainted with the ritual of his order" (p. 413.)

We were right in saying that the resurrection of the body and the immortality of the soul in Masonry, are things quite different from the truths taught in Christian dogma. Masonic and pagan immortality are identical; so are Masonic and pagan resurrection. The soul, an emanation from the Great Architect of the Universe, returns to its source: the body, resolved into its elements, will live again in the blade of grass, in the shrub or in the tree that draws its nourishment from the corruption of the grave.



Even the Protestant Professor Paulsen remarks (in his *Geschichte des gelehrten Unterrichts*, vol. i, p. 418) that in the lives of the saints with their rich, beautiful, touching, and morally ennobling elements, and in the Christian legends, the Catholic Church has preserved a poetical treasure which in many respects surpasses the stories of the Old Testament both in purity and dramatic applicability.

INTER NOS.

We are told that we have been neglecting our duties as "censor of the Catholic press." *Peccavimus*. It will not do to concentrate our entire attention upon a few organs of the liberal wing to the neglect of all the others which give out sweeter music.

Mr. Thorne no longer sends us his *Globe Review*, and we learn from one of the few subscribers left to him that we are still *persona ingratis* with the great Thunderer, but that the tone of the *Globe* is improving. "It appears that the falling-away of his subscribers is opening his eyes to the folly of his conduct." Poor Thorne! We hope he will learn wisdom in his old age. Let him ponder the immortal Sophocles' advice:

Πολλῷ τὸ φρονεῖν εὐδαιμονίας
πρῶτον ὑπάρχει.

* * * * *

μεγάλοι δὲ λόγοι
μεγάλας πληγὰς τῶν ὑπεραύχων
ἀποτίσαντες
γῆρ᾽ τὸ φρονεῖν ἐδίδαξαν.

(*Antigone*, 1347-48, 1350-53.)

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The *Catholic Columbian* (No. 30) informs us that "they are going to start a national Catholic newspaper in New York with the editor of the *New Century*, of Washington, D. C., in charge," and adds: "A national (?) Catholic newspaper with a liberalistic editor may bring out another encyclical of a nature similar to that of 'Testem benevolentiae.'"

Is the "liberalistic editor" referred to Maurice Francis Egan? Egan was assistant editor of the *Freeman's Journal* under McMaster and is a shallow dabbler in many branches. Perhaps his course at the Catholic University is at last run. Is it to "let him down easy" that this "national Catholic newspaper" is to be founded in New York? We have no idea who is going to advance the funds and whether this national paper is to be a daily, a weekly, or a monthly. This much is pretty certain, however: if Egan is to be at the head of it, it will not prove an influence for good; nor will it prosper.

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The *Catholic Columbian*, by the way, is now edited by Mr. L. W. Riley, a facile journalist, who has been successively employed as editorial writer on a number of Catholic weeklies, among them the old *Catholic Telegraph* and the *Pittsburg Observer*. He is sound and well-meaning, and if he could be persuaded to eschew his offen-

sive methods of puffery, would get out a very readable paper.

* * *

Our unfortunate friend O'Malley appears to be already losing his grip as editor of the Chicago *New World*. His initial enthusiasm is waning, and we learn that he and the board of directors are going to apply for a divorce on account of incompatibility of temper. That was to be expected, and our readers may remember that we predicted it, because a genial poet of O'Malley's stamp (*genus irritabile*) and a board of the "cold-business-proposition" stripe of the *New World's* directors can never pull together.

* * *

Rev. P. Barnabas Held, O. S. B., is injecting a goodly amount of esprit and vigor into the nearly defunct *Katholische Rundschau* of San Antonio, Texas. He is a bold, fearless, and gifted champion of his honest convictions, and therefore every number of his journal affords a "treat" to kindred spirits.

In speaking of the probable causes of the failure of the "Catholic University of America," by the way, P. Held (No. 36) designates as one of them, in fact the chief one, the exclusion of religious from the faculty. "This provision," he says, "betrays such a narrow and un-Catholic spirit of exclusiveness that we can not wonder if this so-called Catholic University makes no progress."

Which recalls to the editor of THE REVIEW an interview he had in June, 1896, in the Catholic University, with the then Rector, now Archbishop Keane. The same point made by Fr. Held was raised, and Msgr. Keane said: "It was the express desire of the Holy Father that the religious orders be excluded absolutely from the faculty of the new University, and I never heard him speak so emphatically as when he instructed me on this point."

We have often wondered since what reasons Leo XIII. had for this attitude. Perhaps a passage in Schwickerath's 'Jesuit Education' (pp. 271 sq.) contains the key. We shall revert to it later.

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The Rev. Charles J. O'Reilly, who has been appointed first Bishop of the new see formed in Oregon, was editor of the *Catholic Sentinel* of Portland, which caused the *Western Watchman* (No. 30) to declare:

"This is the first time in the history of the American Church that a priest was lifted out of the sanctum and seated on an episcopal chair."

"Our St. Louis contemporary," commented the *Catholic Union and Times*, "has evidently forgotten that the learned Tobias Mullen 'was lifted out of the sanctum of the *Pittsburg Catholic* and seated on the episcopal chair' of Erie. And there may be other similar instances."

Returning to the subject the *Western Watchman* said (No. 32):

"In times gone by, when editors were expected to work for nothing and board themselves, there was some excuse for them stepping down from the sanctum to the episcopal throne ; but happily that is not the case now. We know of a bishop who was accused of having been an editor and who excused himself on the ground that he had not been much of an editor."

No doubt there are few bishops who would make successful editors, but those who have "stepped down from the sanctum to the episcopal throne" will no doubt be more appreciative of Catholic journalism and its mission, and less apt to fulminate unreasonably against free-spoken editors, than some of their less experienced colleagues in the hierarchy.

But it will be conducive to that humility which even great editors ought to practice, to remember that bishops have a divine mission and an authority which "we" with all our gifts and powers lack.

* * *

The reverend editor of the *Record*, "the official organ and publication of the Diocese of Louisville," recently (May 14th) expressed a degree of wonderment that so few bishops in this country have essayed the publication of diocesan organs of their own. That it can be easily and profitably done, the *Record* stands as a living witness :

"It is published as a channel of official communication between the Bishop of the Diocese and his diocesans ; as a means for the maintenance of the orphanages of the Diocese, and as a safe Catholic journal for the people of the Diocese. It is published by the Diocese ; its editorial and general management is assigned to a priest of the Diocese, approved by the Bishop. It is, and has been, a success, financially and otherwise. Annually, these several years, it has been able to account to the Diocese, for the maintenance of its St. Vincent and St. Thomas orphanages, after deducting all outlays and expenses, a net sum of about five thousand dollars."

By publishing this paper, therefore, not only does the Diocese of Louisville save annual church collections and fairs for the support of its orphanages, but it also supplies the people with an instructive religious newspaper fully in accord with the expressed mind of the Bishop.

The reverend editor thus explains how it is done :

"The *Record* is a system. Its system is this : The Diocese publishes it. Every pastor once in the year appoints several collectors in his parish who, in the course of only a few days, return to him the monetary contributions of his parishioners for the orphans. Those contributing a sum of at least one dollar, (and it

is expected they will contribute more, if able) are considered also subscribers for the *Record*. They receive, in return, the paper for the current year. By this method and system, the families and self-sustaining individuals in his parish, for the most part, receive a safe, instructive, and edifying weekly religious journal and newspaper. And more: the many non-Catholics who charitably contribute for the orphans, also receive the paper. In this manner, the paper becomes an instrument of untold good."

The *Record* is a small paper—four pages of medium size; but the reverend editor informs us that even if its receipts were doubled or trebled, he would not increase the size or number of pages, because he is convinced "that the larger a Catholic journal, the less is it attentively read and thoroughly enjoyed."

Though, generally speaking, we do not take much stock in official organs, we must say for the *Record* that, under the editorial management of Rev. Father L. G. Deppen, it has become one of the best Catholic newspapers in the land, and our press would be much more representative, and also, we believe, more widely circulated, if it consisted entirely of small-sized diocesan weeklies of the *Record* model. For us free-lances there would always be room—more room than now, in fact, because the organs would be more closely muzzled—while the ground would be cut away from under the "boiler-plate abominations souzed in holy water" which now abound and most of which are a positive disgrace to the cause.

[To be concluded.]



MINOR TOPICS.

Girls' Clubs.—In the August *Messenger*, Thomas F. Meehan discusses the problem of what to do for the multitudes of Catholic young women in our large cities, who are now attracted by the clubs and settlement organizations, membership in which places them in a non-Catholic environment. He thinks the restrictions of convent rules and discipline are not elastic enough to meet the abnormal conditions of the work and recreation of modern city life.

Of such clubs there are in operation in New York more than half a hundred, and their rolls embrace a membership of over 20,000 girls. It may be a deplorable evolution of our civilization that girls now insist on gathering in clubs, but the fact remains that they will do it, and further, that they will not be satisfied with the fag-ends of church basements or vacant classrooms in school-houses for a habitation when they are so organized. Girls who work in shops, factories, stores, and offices have trying experiences. Their hours are long, their task-masters ex-

acting, cruel and often even worse ; customers are exasperating and the wage paid in return small and seldom just. The homes to which they return are those in which comforts and attractions are usually absent. And the girls, having a craving for social life for which there is no provision at home, grow restive and fly to the attractive places provided under the inspiration of Protestant women. The stated objects of these clubs are : 1st. To furnish pleasant rooms where the members can pass the evening. 2d. To organize such classes for mutual enjoyment and improvement as the members may desire. 3rd. To collect a circulating library for the use of members. 4th. To develop co-operative measures which shall be for the benefit of the members. The trouble is where the line of philanthropy stops and runs into the evangelizing continuation. The managers of all these institutions will assure you that there is no religious bias in them and that the faith of the members is neither questioned nor interfered with. They are surprised and refuse to understand the objection to the potent, persuasive, and persistent force of indirect influence on ignorant and ill-taught minds. There are in all New York only three Catholic girls' clubs as against more than fifty of the other kind. They are exclusively under the management of women of education and refinement, who, in response to an appeal of Archbishop Farley, are devoting themselves to this work. We hope they will increase and spread over all our large cities. It is an innovation which is apt to prove beneficial.

Msgr. Rooker and the Philippines.—Rt. Rev. F. Z. Rooker, the newly consecrated Bishop of Jaro, Philippine Islands, discussed in a sermon delivered at the Church of the Gesù in Philadelphia, Pa., August 2nd, the religious conditions in those distant lands. According to the *Philadelphia Record*, he said among other things :

"America has entered upon the task of civilizing and enlightening the inhabitants of these islands, and there is no way of relieving her shoulders of the burden."

Admittedly Bishop Rooker has never been in any of the islands, and what he knows about his new field of labor must be acquired from hearsay. It certainly sounds strange to Catholic ears to hear a bishop of the Church speak of the American doings in the unfortunate islands as "civilizing and enlightening the inhabitants." From all reports received so far it would seem that the natives there enjoyed a higher degree of civilization under Spanish rule than that supplied by the American invasion, with its consequent opening of saloons, houses of prostitution, application of the "water cure"—not to speak of the introduction of the godless public school and divorce courts. Those of the people who are really in need of civilization, like the Moros of the Sulu island group, are left undisturbed in the enjoyment of slavery and polygamy, though the constitution of the U. S. is supposed to prohibit anything like that in territory under the Stars and Stripes.

Bishop Rooker is also quoted as "hopeful of gradually recalling the friars and feels confident that the government will give him all the aid possible." Should the Bishop be correctly reported, it might not be out of place to suggest to him a thorough study of conditions in his Diocese, before entering upon the self-imposed

task of "enlightening" the people here. He ought to bear in mind that in the U. S. Church and State are separate and distinct, and as a Catholic dignitary he should not expect any "assistance" from the government in his labors beyond the support of law and order.

Merits of the Jesuits in Regard to the Study of Sanskrit.—From Fr. Schwickerath's interesting volume on Jesuit Education, already reviewed in this journal, we cull the subjoined interesting and little known facts from the history of philology: The first European Sanskrit scholar was the Jesuit Robert de Nobili, a nephew of the famous Cardinal Bellarmine. According to Max Müller, he must have been far advanced in the knowledge of the sacred language and literature of the Brahmans. The first Sanskrit grammar written by a European is commonly said to be that of the German Jesuit Hanxleden (d. 1732.) However, this honor belongs to another German Jesuit, Heinrich Roth (d. 1669), who wrote a Sanskrit grammar almost a century before Hanxleden. Father du Pons, in 1740, published a comprehensive, and, in general, very accurate description of the various branches of Sanskrit literature. Of Father Coeurdoux, Max Müller writes that he anticipated the most important results of comparative philology by at least fifty years; at the same time the Oxford Professor expresses his astonishment that the work of this humble missionary has attracted so little attention and only very lately received the credit that belongs to it. Father Calmette wrote a poetical work in excellent Sanskrit, the "Ezour Veda," which gave rise to an interesting literary discussion. Voltaire declared it to be four centuries older than Alexander the Great and pronounced it the most precious gift which the West had received from the East. On account of the Christian ideas contained in the poem, the atheistic philosophers of France thought they had found in it a most effective weapon for attacking Christianity. Unfortunately for these philosophers, an English traveler discovered Father Calmette's manuscript in Pondichery. (Schwickerath, *Jesuit Education*. B. Herder, St. Louis, pp. 151-152. We have omitted the references to the sources.)

A Wide-Open-Church-Door Religion.—Henry Ward Beecher's successor, the Rev. Dr. Hillis, recently urged that "the churches adjust themselves to modern conditions and form a 'religious trust.'" This seemed aggressive enough, but, not to be excelled, another preacher in the great metropolis went a step farther and proposed the organization of "a church that shall conform itself to the American spirit and be democratic enough to open wide its doors for the admission of all believers in God, regardless of their attitude toward obscure theological distinctions and non-essential dogmas." "When that time comes," he said, "there will be a union of forces, and the church will say: Come in atheist, doubter, believer, Baptist, Methodist, Catholic, Buddhist, laborer, employer, ignorant or cultured of whatever estate or belief." The only difficulty with such a wide-open-church-door religion, observes even the *Lutheran* (Philadelphia), is that while many might be willing to enter for curiosity's sake, they would find little to keep them there and soon enough make their exit through the same wide-open door.

Indeed, Christ did not found His Church on the whims and caprices of men; but He made it the pillar and ground of truth. It is not a question as to what people may like, but as to what they must believe if they would be saved.

Non-Euclidean Mathematics.—Within the last few years the attention of mathematicians has been drawn to the Jesuit Father Saccheri, Professor of mathematics at Pavia. Non-Euclidean mathematics is now recognized as an important branch of mathematics. The beginnings of this system have sometimes been ascribed to Gauss, the "Nestor of German mathematics." But recent research has proved that as early as 1733 Father Saccheri had published a book which gives a complete system of non-Euclidean geometry, Beltrami, in 1889, and Stäckel and Engel, in 1895, pointed out the great importance of the work of Saccheri. Thus Fr. R. Schwickerath in his new book on Jesuit Education, p. 156. In a note he adds: Prof. Halsted of the University of Texas published a translation of Saccheri's work in the *American Mathematical Monthly*, and Prof. Manning of Brown University states that he has taken Saccheri's method of treatment as the basis of the first chapter of his recent 'Non-Euclidean Geometry' (Boston: Ginn & Co. 1901.)

"Father" or "Mr."—Up to about the second half of the nineteenth century, as every one knows who has examined Catholic historical records, Catholic priests in this country were nearly always referred to as "Mr." instead of "Father." The Lathrops, in their history of the Georgetown Convent of the Visitation (Boston: Houghton, Mifflin & Co., 1894) say (p. 256): "It seems to have been a point of persistence with non-Catholics" (in 1825) "to allude to a priest always as 'Mr.' instead of 'Father.'" But Mr. Griffin shows in the current number of his *Historical Researches* that this view is erroneous. In those early days very few Catholics, even priests, used "Father" as a title of courtesy and respect, let alone as a sign of authority, and it is only since the stream of Irish immigration set in that "Father" has become the universally used title. Even in Ireland, in 1825, and for years afterward, "Father" and "Mr." were both used by Catholics.

A German View of Lynching.—We read in a Dresden newspaper: "In the Eastern hemisphere innocent Jews are killed because they are Jews—and in the Western hemisphere people make Nero's torches out of negroes merely because they are negroes. Under these conditions the enlightened Occident has particularly little reason to become indignant over the barbaric Orient—Orient and Occident are no more to be parted. One can understand all this, but it is not to be excused. Over here and over there the same circle. First you depress a whole people until they are pariahs, deny them civic equality, social recognition, industrial peace, and then when you have made them cowardly, dirty, treacherous hyenas, you kill them as hyenas or pour petroleum over them and let them cook. Good Lord!"

Martin I. J. Griffin thinks that paying one's pew-rent covers a multitude of delinquencies.

